THE

DEVIL

THE

Greatest Sinner

IN THE

WORLD:

Or, A REPLY to *THOMAS POWEL*, who calls himself *A Minister of the Gospel*, yet Affirms,

JESUS CHRIST was the Greatest Sinner in the World.

By JOHN VAUGHTON.

The Lord frustrateth the Token of the Lyars, &c. Isaiah 44. 24, 25.

He that justifieth the Wicked, and he that condemneth the Just, even they both are Abomination to the Lord, Prov. 17. 15.

Printed in the Year, 1676.

AN Epiſtle to Thomas Powell.

T. P. here follows a Copy of the Words thou gave under thy Hand, the 29th of the 2d Moneth, 1676. to J. V.

Jeſus Chriſt was the greateſt Sinner in the World, I Thomas Powel *Miniſter of the Goſpel affirms.*

SInce thy giving forth of the fore-mentioned Words, thou haſt publiſh'd in print a Paper in Vindication of the aforeſaid Words, though thou waſt in Love ſeveral times deſired to condemn them before the printing of the ſaid Paper, & ſo no more to have been made of them; but thou refuſing to do it, put forth thy printed Paper, as aforeſaid, to which Paper thou haſt received an Anſwer, entituled, *A Vindication of Jeſus Chriſt, &c.* to which thou haſt replyed, ſtill vindicating thy former Words, *viz. That Jeſus Chriſt was the greateſt Sinner in the World*; In thy printed Papers thou ſay'ſt, *by Imputation*, but thou ſaid'ſt not ſo in thy firſt Paper. In thy Epiſtle to thy Book entituled, *Mr* Powell's *Anſwer, &c.* thou ſay'ſt, *Chriſt was the greateſt of Sinners*; I query of thee, whether thou believeſt the Devil was not, and is not the greateſt of Sinners, he being the Original and firſt Cauſe of it, by whom it was brought into the World, and by whom it's continued and increaſed in it? I hope thou wilt not deny but that the Devil is the greateſt of Sinners; and doſt thou think that the Devil muſt have no Sin imputed to him, who is the greateſt Sinner? doſt thou think he muſt bear no Puniſhment for the Sin of Mankind, ſeeing he is the Original and firſt Cauſe of it all? Conſider of this thou and the Divines of thy Way, and anſwer in Plainneſs according to plain Scripture, which you profeſs to be your Rule,

remember what God hath ſaid unto the Serpent or Devil, the greateſt of Sinners, *Becauſe thou haſt done this, thou art curſed above all Cattel, and above every Beaſt of the Field, &c.* Here thou may'ſt ſee what Puniſhment God juſtly brought upon him for leading Man and Woman into Sin; here thou may'ſt ſee how God both imputeth Sin to him, and puniſheth him for it; and thou may'ſt conſider Chriſt's Words to the Goats on the left Hand, *Mat.* 25. 41. *Go ye curſed into everlaſting Fire, prepared for the Devil and his Angels*; here again thou may'ſt ſee God imputes Sin to the Devil, the greateſt of Sinners, the Original of all Sin, and not only to him, but alſo to his Diſciples, and doth and will puniſh them both for it; John 3. & 8. *He that committeth Sin is of the Devil, for the Devil ſinneth from the Beginning; for this Purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil* (which is Sin) *John* doth not ſay, he came to take the Guilt of Sin upon him, which is the Devil's Work, but ſaith, he was manifeſt to take away our Sins, and in him is no Sin; and *John* further ſaith, *In this the Children of God are manifeſt, & the Children of the Devil, whoſoever doth not Righteouſneſs is not of God, neither he that loveth not his Brother*, 1 Joh. 3. 10. T. P. I would have thee to conſider whether thou haſt not charged that upon Chriſt Jeſus, the immaculate Lamb of God, which is juſtly and properly to be charged upon the Devil, to wit, *that he was the greateſt Sinner in the World*; I could rejoyce to know thee to come out of that Spiritual Blindneſs which thou art fallen into through the Deluſions of that Evil One, who certainly is the greateſt of Sinners, whatever thou or any other may think or ſay to the contrary.

And in Order to convince thee of the Falſeneſs of thy Charge againſt Chriſt, to wit, *That he was the greateſt ſinner in the World*; I ask thee to ſhew by plain Scripture, if thou canſt, how Chriſt can be a Sinner, or the greateſt Sinner in the World, and *not ſin*? Sin is the Tranſgreſſion of the Law of God, Chriſt did not tranſgreſs the Law, but fulfilled it; that which renders Man a Sinner in God's Sight is the tranſgreſſing of his holy Law, which the Serpent did when he tempted the Woman to eat of the Tree, which God commanded ſhe ſhould

not

not eat of, he told her a Lye to encourage her to transgress God's Law, and she and the Man did transgress the Law of God in eating that which God had forbidden, and thus they were lead into Sin by him, who is the greatest of Sinners; for he became a Sinner by transgressing the Law of God, and he being the first Sinner, and the Original and first Cause of it in all Mankind, doth justly merit the Name of a Sinner, and not only so, but the greatest of Sinners, by Action and Imputation, and to him belongs the greatest Punishment; and thus the Man and Woman came properly and justly to merit or deserve the Name of Sinners, by transgressing the Law of God, & to have it imputed unto them, or charged upon them, and to be judged, condemned or punished for it in their impenitent and unbelieving State.

T. P. take notice, that though we deny and oppose thy Charge against Christ, as unscriptural and unsound, who sai'st, *He was the greatest Sinner in the World*. And in thy Epistle thou sai'st, that *the Word, He was made Sin for us, many understand, a Sacrifice for Sin, &c.* which thou sai'st, thou acknowledges to be a Godly Sense; the Godly Sense is the true and right Sense, which Sense we own, and hadst thou kept to this Godly Sense, thou had'st not been opposed by us, but thou giving another Sense contrary to this that is an Ungodly one, and therefore we oppose it; yet we own that holy man Christ Jesus to be that one Offering, who hath perfected forever them who are sanctified; I say, we dearly own Him, who offered up himself through the Eternal Spirit, as a Lamb without Spot and Blemish; he is the Propitiation for our Sins, and not for ours only, but for the Sins of the whole World, we have received Power from God the Father to preach Forgiveness of Sins that are past in the Name of Christ Jesus, through the Forbearance of God: *John Baptist* saith, *Behold the Lamb of God which takes away the Sins of the World*; he did not say, behold the greatest Sinner in the World, neither did he say he was guilty of the Sins he took away. And so *T. P.* and thy Brethren, keep to Scripture Language, which is a Form of sound Words, which Words were given forth by the holy men, as they were moved

ved by the holy Spirit of God, which Spirit gave them a right Knowledge of God and Christ, and led them to speak right things of God and of Christ, which Spirit thou and thy Brethren being Strangers to, speak wrong things of God and of Christ, and of the Scriptures also, for which in Love to God, Christ, Scriptures, and your immortal Souls, we do justly blame you. Christ saith, *I am the Light of the World, he that followeth me shall not walk in Darkness* (or Ignorance) *but he shall have the Light of Life*; *Joh.* 8. 12. he also saith, *Believe in the Light that ye may be the Children of the Light. Joh.* 12. 36. We would have you to take Christ's Counsel, believe in the Light, and that will give you the Knoledge of God, Christ and the Scriptures, & will lead you to speak right things of God and Christ, and to live a God-like and a Christ like Life, and then you and we shall not differ.

T. P. I have yet more to say unto thee in Way of just Rebuke for thy unscriptural and ungodlike Words which thou hast given forth in thy Epistle to the afore-said Book, which take as followeth; thou having affirmed that Jesus Christ was the greatest Sinner in the World by Imputation, &c. thou say'st, *all that I shall urge in the defence of this great Truth is* [illegible] *this, either Christ died justly or unjustly, I mean God the Father in punishing his Son acted therein either justly or unjustly; unjustly, who dares to assert, justly, who dares to deny.* &c? *T. P.* in these Words laid down by thee, thou chargest God with punishing his Son, but how wilt thou prove it? If thou continues of this mind, I would have thee offer us some proof for what thou say'st, if thou canst. which is either Scriptural or Reasonable: By God's punishing his Son, I can understand no other by thy Words here inserted, or any elsewhere in thy Book, then his being spit upon, crowned with Thorns, call d *Beelzebub* the Prince of Devils, betrayed, murdered and hanged on a Tree.

If thou say'st, this was the Punishment wherewith God punished him, then I ask thee, who were the Instruments God made use of in inflicting these punishments upon him? Christ said, *He that dippeth his Hand with me in the Dish, the same shall betray me; and after* Judas *had taken the Sop,* Satan

entred

entred into him, and he went to the malicious High-Priests and betrayed his Master, and they sent a Band with Swords and Staves to take him; and as *Steven* said, those bloody High-Priests, *Judas* and the rest of their Company were the Betrayers and Murderers of him, and they laid their wicked Hands upon him, and crucified the Lord of Life, *Acts* 7. 25. *Him being delivered by the Determinate Counsel & Fore-Knowledge of God, ye have taken, and by wicked Hands have crucified and slain, Acts* 2. 25. Now if thou charge these before-mentioned Cruelties exercised or inflicted upon him as God's punishing his Son; will not this prove thee a *Ranter* in Principle at least? for dost thou not hereby justifie the Devil and all his bloody Train to be God's Servants, and Doers of God's Will herein; for I have heard, that some of the rude Ranters have said, that the Devil is God's good Servant; & what dost thou say less? for if all these Cruelties be esteemed PRINCIPALLY God's Act, it's easie to prove from Scripture, that the Devil and wicked Men did inflict those Cruelties upon him; Christ told that bloody Generation, *They were of their Father the Devil, and the Lusts* (or Works) *of their Father they would do, he was a Lyar and a Murderer from the Beginning*; here thou may'st see that Christ told this bloody Crew, *That the Lusts* (or Works) *of their Father they would do*, which Lusts (or Works) was Lying and Murder; Christ did not tell them, that their lying and murdering of him were the Works of God, or his punishing of his Son, but that they were of their Father the Devil. Thou say'st in the same Page, *Christ may thank Sin for all his Sufferings, &c.* If so, then he might thank the Devil, who is the Author of it (but he is not worthy of Thanks) this is some of thy dark divining.

There is another Thing I am not willing to omit, that is in the same page; thou sayest. That *Sin set the Father against Christ*: It may be thou may'st call this a *Thesis*, but it is a dark one; it may be thou mayest say, *It's Divinity, and the Quakers are a Silly Ignorant People, and do not understand it*; but come *Tho. Powel*, thou sayest, *Scripture is thy Rule*; shew us plain Scripture for it, if thou can'st; for the *Quakers* love

Scripture

Scripture very well, and God hath given them the Knowledge of them, and Comfort of them by the Holy Spirit, by which the holy Men were moved to give them forth; Glory to his holy Name for the ſame, and for all his Bleſſings and Mercies. Now Chriſt ſaith, *The Father hath not left me alone; for I do alwayes thoſe things that pleaſe him*, John 28. 29. and the Father ſaith of the Son, *This is my Beloved Son, in whom I am well pleaſed, hear ye him*, 2 Pet. 1. 17. *T. P.* I deſire thou mayeſt believe the Father and the Son's Teſtimony before-mentioned, and Repent of thy dark and unſcriptural Affirmation.

T. P. There is one more dark unſcriptural Saying of thine, which I muſt rebuke thee for; thou ſayeſt in the ſame page of thy *Epiſtle*, the words are, viz. *Chriſt was accounted a Sinner by Wicked Men; but that is not all, he was accounted alſo a Sinner by his Father.*

Anſw. In this Poſition or Affirmation thou holdeſt forth, that God and Wicked Men are of one Mind (which never was or can be) Wicked Men ſay, *He caſt out Devils by Beelzebub*; and ſaid, *Say we not well, thou art a* Samaritan, *and haſt a Devil?* And Wicked Men told the Blind Man, whoſe Eyes Chriſt opened, *Chriſt was a Sinner*; and thou ſayeſt, *God accounted him alſo a Sinner, or elſe* (ſayeſt thou) *he would not have dealt ſo ſeverely with him as he did.*

T. P. This is written in Love and Rebuke to thee; and remember that its written, *The Rebukes of a Friend are better then the Kiſſes of an Enemy.*

John Feild.

The

THE DEVIL THE Greateſt Sinner IN THE WORLD.

THat *Thomas Powel* ſhould call his Pamphlet, *An Anſwer to* John Vaughton *and* John Field, *their Fictitious Pamphlet*, as he doth falſly ſtile it in his Title-page, I might indeed very much admire, but that I do find him grown to a very great height of Confidence or Impudence [that he hath ſaid, *That he is ſatisfied, that neither* Chriſtians *nor his Acquaintance will give Credit to any thing that the* Quakers *ſhould ſay of him*, pag. 1.] A notorious Untruth indeed; for many, both *Chriſtians* and his Acquaintance do believe, That what the *Quakers* have ſaid of him is true, and he himſelf is made to confeſs to much of it, as hereafter I ſhall make appear; and notwithſtanding he doth find fault with that Account that I have given of that Diſcourſe that paſt between *T. P.* and my ſelf, which Account given by me I ſhall ſtand by; and I could have added ſomething more, that at that time paſſed between us, which might have tended further to the manifeſting of his Folly, but I did not at that time think it material to the Controverſie, that was then and is ſtill between us; but inaſmuch as he hath undertaken to give forth a Narrative, and

to tell his Reader *its a True One* (when indeed much of it is falſe, and its much ſhort of giving an Account of much of our Proceedings, and the Fairneſs of our Dealings to him is omitted) but ſuch is the Practice of many, who would aſſume to themſelves the Name of *Goſpel-Miniſters*, and pretend to the People, that Scripture is their Rule, and the only Rule of Faith and Practice; and when we call to them for plain Scripture, for the proving of their Doctrine (though ſo fundamental that they conſide in it, and upon it lay the whole ſtreſs of their Salvation) we cannot obtain it; but inſtead thereof they give us their dark Meanings and feigned (humble Conceivings) and their Hopes (though vain) that its according to it, as this my Adverſary hath done, who hath paſſed over much of the material Paſſages of my Book, and hath taken no notice of them, and yet, as I ſaid before, calls his Pamphlet an Anſwer to it; for Proof whereof I refer my Reader to the 8th page of my Book, which is as followeth; 'But *Thomas Powel* having now 'in print declared, that he meant by Imputation, then we muſt 'read his words thus, *I* Thomas Powell *Miniſter of the Goſpel 'affirms, Jeſus Chriſt was the Greateſt Sinner in the World* (*by 'Imputation*) Now *T. P.* with the reſt of the Divines of 'thy Way, give us plain Scripture that ſaith, Jeſus Chriſt was 'by *Peter*, *Paul*, or any of the Miniſters of the Goſpel, 'affirmed to be the Greateſt Sinner in the World by Imputati-'on; and give us plain Scripture that ſaith, He took the Guilt 'of our Sins upon him; for though it is ſaid *Iſa.* 53. 6. 'That *he laid upon him the Iniquity of us all*, or as the *Hebrew 'word* hath it, *He made the Iniquity of us all to meet on him*; 'or as in the 10th Verſe it is ſaid, *He was made an Offering for 'Sin*; it doth not ſay, he was guilty of Sin. Now T. P. 'give us plain Scripture that ſaith, Jeſus Chriſt by taking, 'bearing or ſuffering for Sinners, that he became guilty of Sin, 'and that he was the Greateſt of Sinners; and give us a plain 'Scripture that ſaith, He hath more Sins to anſwer for then any 'particular Sinner: For although I have read of the Sins of '*David*, whom I ſuppoſe you do believe was an Elect Perſon, 'whoſe Sins were (as in Scripture recorded) Murder and A-'dultery,

'dultery, yet I do not find by any Teſtimony of Scripture, 'that Jeſus Chriſt was guilty of *David*'s Sins, nor of *Paul*'s 'Sins, who was a Perſecutor of him in his Members; nor of '*Peter*'s Sin, who denyed him. And T. P. I query with thee, 'Whether thou be an Elect Perſon, or nay? if yea, then tell 'me, whether Jeſus Chriſt be guilty of thy Lyes, ſome 'of which are hereafter mentioned, *viz.* T.P. affirmed, *That 'he had writ the word Imputation*; but the 'Original being ſhewed, his Lye appear-'ed; and then he ſaid, he had writ the word '*Imputation*, but that *John Vaughton* * 'ſnacht his Paper from him; and this alſo 'was and is teſtified to be a Lye.

* Note. *After* T. P. *had writ Jeſus Chriſt was the greateſt Sinner in the World, and had laid the Paper by, and after ſeveral words more had paſt between us, he ſaid,* God made the Devil, *and I gave him the ſame Paper again, and in it he writ,* God gave the Devil his Being. *And of this I have Witneſs.*

So much of my Book, and more that might be mentioned, he hath not taken notice of it, and it ſtandeth over his Head.

And now I ſhall proceed to clear my ſelf from the Lyes that he would caſt upon me (for they are his and not mine) I ſhall begin with the firſt that he charges me with, which is in the 2d. page of his Book; his Words are theſe, *If* J. Vaughton *had been a Chriſtian he would have done like a Chriſtian*, i. e. *done me right by acquainting the World, that though* Thomas Bye *denied the Word Imputation, as ſpoken by me before, yet he denied not but that it was ſpoken by me juſt after it was written.* Reader, is not *T. P.* in a paſſion thinks thou or void of Underſtanding, firſt to note me as a Liar, and then to query whether I am a Chriſtian or no, and at another time to conclude me to be none, and to charge me with doing him wrong, becauſe I did not tell the World that he ſpoke the Word *Imputation* after he had written, when he had told the World himſelf, and had brought his Witneſs to prove it, a thing that I did not in my Book contradict, that which I contradicted him for was his

saying, that he mentioned the Word *Imputation* before he gave me those Words under his Hand, viz. *Jesus Christ was the greatest Sinner in the World, I* Thomas Powel *Minister of the Gospel affirms*; so that his saying, and bringing his Witness to prove that he spoke the Word *Imputation* before, was and is a Lye, and for his saying, he can produce the Original under *T. B*'s Hand, but this neither proves the Words true, nor *J. Vaughton* a Liar, as *T. P.* would have it, who after all his Buse doth confess, that his Witness having called to Mind cannot remember that *T. P.* had the Word *Imputation* before, but for all this *T. P.* makes a great Noise, and in page 3. saith, that he doth not say positively he had it not, and counts *John Vaughton as a flagitious Relator*; what his Witness now saith is not the matter, but what his witness did then confess and acknowledge, that is it I related in the 8th page of my Book, i. e. Thomas Powel *did not speak nor mention the Word* Imputation *before he wrote those Words*: Now if this be not a positive Assertion tell me what is one, and then let me know whether thou hast not abus'd me in accounting me a flagitious Relater, and thy Witness also, by getting desiring or procuring him who cannot read writing to subscribe as a Witness to that which he cannot call to mind, will this evidence pass or be taken by any that's consciencious? but this is *T. P*'s. Witness still, who indeed hath said, he is not willing to have *T. Powel* run down, but he will help him what he can, though to little purpose, except it be to ensnare himself: So its evident the Lie is between *T. Powel* and his witness, and I am clear of it, but *T. P.* saith, to clear him from the Lie (*a thing he would not be guilty on for a World*) believe him who will, I cannot so long as I can trace him in them, but *T. P.* said, that *T. B.* said *to clear him* (*though he could not remember the Word* Imputation *before, yet he gave him his Hand freely and voluntarily* The greater is his wickedness, if it be so, and he must bear his Burden. *Another Lie of* John Vaughton's, as he falsly terms it is in the 9th page of my Book where in I make use of *William Farrinton*'s Name, telling my Reader that he said, T. P. *was a Liar, and that he had told many Lies about it*; though *Thomas Powel* counts this a Lie, and saith

William?

William Farrinton *denieth it*, yet I can prove it by a witness who heard him speak it, and *William Farrinton* since hath given it under his Hand that T. P. *hath spoken some Untruths about it*; I would have this Equivocater to tell me what Difference there is between an Untruth and a Lye; but he saith, that *William Farrinton* said, *If he knew him to be a Liar* (which I question not but he doth) *yet he would not have told such as the* Quakers. What he means by such, I need not much inquire, but that he hath since T. P's Book was written, told the *Quakers* that *T. P. had spoken divers Untruths about it*, so that I shall still note *T. P.* for a L— The third thing that he charges upon me as a Lye, is no Lye of mine; the matter is this, *That W. F. upon sight of what T. P. had written*, said *he would not stand by his Words for* 10000. *Worlds, and that he should not preach in his Meeting-House till he had publickly condemned it*; did he publickly condemn it before he preacht? no such matter, then no Lye of mine; but he saith, that *I know that he condemned it in a Sermon*; He might be ashamed of his Confidence, if he is not past it; for instead of condemning it, he told the People, *he hoped he had proved that Evangelical Doctrine, which was, that Jesus Christ was the greatest Sinner in the World, as he affirmed*; the People at that time being desired to turn to their proof to see whether he had done it, many answered No, nor never could; but T. P. tells me, *he doth now condemn it, as I in my Ignorance take it*, page 4. viz. *That he was a Sinner Actually*. Why Ignorance? It's Blasphemy to affirm that Christ Jesus was a Sinner by Action or Imputation; for though wicked men did say Christ was a Sinner, yet they could not convince him of Sin; and God doth not impute Christ a Sinner, that never committed Sin, and Christ cannot justly be imputed a Sinner except he had committed Sin; for he only is a Sinner that committeth Sin, which Christ never did, therefore no Sinner by Action nor Imputation in God's account; for it is evident,

Note. *And* W. F. *in whose meeting house he preacht, did when he had done, stand up and publickly condemn'd what T. P. brought in Vindication of his Doctrine out of* Luther.

that

that Sinners are out of a converted eſtate, and are in Error, as in *James* 5. 20. *Let him know that he that converteth a Sinner from the Error of his Way, ſhall ſave a Soul from Death, &c.* but Chriſt Jeſus was never in Error, & therefore no Sinner; for God is holy and pure forever, and Chriſt Jeſus is the Brightneſs of his Glory, and the expreſs Image of his Father's Subſtance, &c. *Heb.* 1. 3. It is ſaid *Mat.* 9. 14. *Chriſt came not to call the Righteous, but Sinners to Repentance*; if Chriſt was the greateſt Sinner in the World, as *T. P.* hath affirmed, then the greateſt Sinner calls the leſſer to Repentance, which is abſurd. Again, *Rom.* 5. 8. *God commended his Love to us in that whileſt we were yet Sinners, Chriſt died for us.* If Chriſt Jeſus was the greateſt Sinner in the World, as *T. P.* hath affirmed, then the greateſt Sinner died for the leſſer, which is contrary to the Apoſtle *Peter*'s Teſtimony, as it's recorded in 1 *Pet.* 3. 18. *Chriſt alſo hath ſuffered for Sin, the Juſt for the Unjuſt, that he might bring many to God.* Again, *James* 4. 8. *Cleanſe your Hands ye Sinners, and purifie your Hearts ye double-minded*: So that by this Scripture it doth alſo appear, that SINNERS are in an unclean Eſtate, and have need of cleanſing, and if the leſſer Sinners have Need, much more the greateſt, for ſo T. P. hath affirmed Chriſt Jeſus was: And though he calls himſelf *a Miniſter of the Goſpel*, yet is he an Enemy to God and Chriſt, alſo a Contradicter of plain Scripture Teſtimony; and ſuch is his Wickedneſs againſt us, that when we have given our Belief of Chriſt Jeſus, and have confeſſed unto him in all his Manifeſtation, both within and without, in plain Words, ſuch as our Adverſary confeſſes in themſelves good, *yet unſavourily*, ſayes he, *ſmells a* Quakers *Rat in them*, and he doth alſo avouch, *That all we ſay concerning Chriſt without is but a meer Equivocation, vide* page 10. of T. P's Book; and yet our Adverſaries do confeſs, though to the Contradiction of themſelves, that it is but a reaſonable Thing for Perſons to give their own Meanings to their own Words; but this reaſonable Thing we have not yet obtained from them. *The fourth Lye he charges* John Vaughton *with is, his denying the* Quakers *to be no* Chriſtians: The *Quakers* are *Chriſtians*, and Chriſt is the hope of their Glo-

ry,

ly: and J.V. no Lyar in denying the contrary; and T.P. saith, *the* Quakers *have been proved no* Christians, that I deny, except such *Quakers* as have been of the Forger's making: And for his terming *Thomas Hicks* an ingenuous Man for undertaking to prove the *Quakers* Hetrodox, both in Principle and Practice, is a vain Floriſh and an empty Boaſt; for in undertaking that Work he has procured himſelf a Name that will certainly render him odious to Poſterity; and for his Pains and Labour therein, he ſhall certainly have his Reward with the Lyars and Maker of Lyes in the Lake that burns with Fire and Brimſtone, except he repent: But why doth T. P. ſay we are DUMB is it not becauſe he is in Confuſion; for he tells his Reader, that we drowned him with our Voice, and T. H. may give him the Lye herein, for doth he not know that the *Quakers* Voice hath been loud enough to prove him a Perverter, a Lyar and a Forger. The fifth Lye he charges me with is, *my denying that to be our Principle, which* (he ſaith) *we have ſo often declared*, viz. *Chriſt dyed only as an Example*; I deny that it is our Principle, or that we have often declared that Chriſt died only as an Example; for we do own (and ever did) that Jeſus Chriſt was an Offering or a Sacrifice for Sin, *And he is the Propitiation for our Sins, and not for ours only, but for the Sins of the whole World*, 1 John 2.2.

And for *T. P's* ſaying, *That the* Quakers *are conſcious to themſelves, that they are no* Chriſtians, is ſurely a Lye of his own coyning.

Now having cleared my ſelf from his Lyes, which he would have made mine, I ſhall take a little notice of his Paſſage, wherein he tells his Reader, *He ſhall make him ſmile*, by which thoſe that are ſerious may ſee what Spirit this Man is of, who ſcoffs at *Revelation*, and makes ado about my going (as he ſaith) into the Country when he was at *London*, and there was neither Preacher nor People. Now I declare, and that in Truth, That at that time I went into the Country to a Meeting of our Friends, and I being told that it was T. P's Day to be there, according to his uſual manner, and having Time enough before our Meeting to go to his Meeting, I did go, not

upon

upon Revelation after that manner as he would insinnate, but upon the Information, as I had before; and when I came to his Meeting, I was told that he altered his Day on that day I was there before, whether it was to prevent my meeting with him or not, I shall leave: & I do say, that we do not place our going to enquire for a Place or Person upon Immediate Revelation. And I shall refer my Reader to that Passage of his to his Reader, that saith, *They made us who were a great People, to desert our Place*, whether we met with him and his People or no: So that I have good Cause still to trust in the Revelation of God's Power, which did not only confound and drive him away from disturbing || of us, and hindring the Testimony which God had put into our Hearts that day, but also setled the minds of the greatest number of the people, and the Hearts of many were tendered; and I hope the Sense that a Remnant had of God's immediate Power, will be as an Engagement for them to wait daily for to feel the same, that so their Hearts may be engaged unto the Lord, and that his Fear may be ever placed in their Hearts, that they may know him to be to them as a Fountain of Life, to keep them from the Snares of Death.

|| Note. T. P. *came into his Meeting when I was speaking to the People in the Fear of God, and the People were generally still; and after he came in, he endeavoured to stir up the Bad, but the Lord's Power was with us, and* T. P. *went away, and took the roughest of the People with him, & then we had a Peaceable and a Quiet Meeting for about Three Hours, and though he tells his Reader*, That we were so rude, that one would have thought that we came out of a Bear Garden. Yet I say, *this is a great Untruth, for such Behaviour was not on our Parts, who were sober, and kept in God's Fear, and to Scriptural Expressions, but on thine, whose saying to one of us, when at thy Meeting, was*, Sirrah, come down; *which I am sure savours more of a* Bear Garden *Expression, then of a Minister's of Christ Jesus. And thou further saidst at that time, and in thy Book since avouchest*, That we

we deſerve to be whiped, ſcourged, and put in the Stocks; *by which people may ſee, was thy Power as great as thy Will, that Whipping, Scourging, and putting us in the Stocks ſhould be the Weapons or Arguments that thou wouldſt uſe inſtead of the Sword of the Spirit, which is the Word of God and true Miniſters Weapons*) *So that its manifeſt, that a Meaſure of the old perſecuting ſpirit, that ever was a Mark of the falſe Church and her Miniſters, hath entred thee; but thy Horn is too ſhort. We were ſober, and kept in God's Fear, and the Rudeneſs was with him, and thoſe that followed him, of whom I do ſay, Except they come to Repent, and turn from the Evil of their Doings, they cannot lay down their Heads in Peace*: For it is not every one that cryes Lord, Lord, ſhall enter the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven.

And for *Thomas Powell*'s Railing againſt me, and calling me *Falſe Prophet*, and pronouncing me accurſed, and ſuch like Expreſſions, comes from the Heat of his Spirit, and ſo may juſtly be reckoned amongſt his Bed-ridden Performances, and his Fly-blown Duties, as he calls them, *which Phraſes* (he ſayes) *Chriſtians underſtand very well*. I would have *T. P.* to tell me, Whether the Spirit of God leads to ſuch Performances and Duties, or the ſpirit of Satan? And mayſt not thou be aſhamed to take Money of People for ſuch Duties and Performances? Well, God's Hand is againſt thee and thy Practice; and it had been better for thee to have ſtood ſtill, as I have formerly told thee, and to have known God's Salvation, and his Power to have kept thee from venting forth ſuch Bed-ridden and Fly blown Stuff; and if thy beſt Performances be ſuch, what is the worſt?

And *T. P.* in his 5th Page ſaith, *He ſhall firſt conſider the Title of my Book, which is this, A Vindication of Jeſus Chriſt, the Immaculate Lamb of God.* *Note*, He leaves out what I vindicate him from, which was from the Foul and Blaſphemous Imputation of one *Thomas Powell*, a Preacher among the *Independents*, who affirmed, * *That Jeſus Chriſt was the Greateſt Sinner in the World*; he takes no notice of it, as though it concerned

* Note, *It was not a Poſition, as he would inſinuate; but it was an Affirmation.*

him not, and yet he calls his Book an *Anſwer* to mine; ſurely he ſtill perſiſts in Lying, notwithſtanding I warned him to the contrary.

But he goes on, and ſayes, *He admires at my Confidence, to ſtile my Book A Vindication of Chriſt Jeſus; if I had not been a* Quaker (he ſayes) *it had been ſomething.* What! is it nothing now? or, is it become a Crime for a *Quaker* to vindicate Chriſt Jeſus from ſuch foul and blaſphemous Expreſſions, as he hath uttered? and is his admiring at it, and his ſaying, *He cannot believe it*, and calling my Title but a *Pretence*, and a *Bait to catch poor Souls, a ſufficient thing to prove it ſo?* But it is no Wonder why the Man is grown to ſuch a Degree of Incredulity as to believe after this rate, ſeeing he excludes having any Dependency on Chriſt within, as the *Quakers* own him; and how do the *Quakers* own him as to his inward Appearance? To be *the True Light that Lighteth every man that cometh into the World.*

And *T. P.* ſayes, *We ſay we own every Principle of the Chriſtian-Religion.* Is that become a Crime in this pretended Miniſter's Account? Its very probable it is ſo; for he tells his Reader, *That our owning Chriſt, or any other Principle of Religion, to be a meer Myſtical Romance*; and *that we own ſuch a Chriſt as Unchriſt's Chriſt*; ſuch kind of Stuff and Matter as its like he has learned from *Thomas Hicks* the *Forger* (and the reſt of his Brethren) he communicates to his Reader, inſtead of bringing plain Scripture to clear himſelf from his foul and blaſphemous Charge of Sin to Chriſt. I need not much enlarge to prove we own Chriſt Jeſus, or our ſelves *Chriſtians*, ſeeing it never entred into the Hearts, nor was ever the Doctrine of any of the *Leading-Quakers*, as he terms them, to Deny Chriſt Jeſus in any of his Appearances or Manifeſtations, whether within or without; and though Men in their prejudiced Spirits do judge us as *Denyers of Chriſt Jeſus*: Yet be it known unto all, That we expect Salvation and Redemption by no other Thing or Means whatſoever, then by that Chriſt Jeſus declared of and born witneſs unto in the Holy Scriptures: But if our Adverſaries, and men of corrupt Minds, who are ſatisfied in their

Bed-

Bed-ridden Performances, and their Duties Fly-blown with Sin cannot believe us, be it known unto them, That we never did go about to impose a Belief upon any without inward Conviction; but we still did and do commit our Testimony to the Witness of God in the Consciences of all men, knowing *that it is God only that can perswade the Hearts of men and Women to love the Truth, and to walk in Subjection thereunto.*

The next thing I shall take notice of is in the 6th page of my Adversary's Book, his words are these; *They acknowledge such a Christ as Unchrists Christ*; for his Proof he hath these words, *They deny him to be God Man in one Person, they deny him to be a Distinct Person from the Person of the Father, and they deny him also to be a Distinct Person from any of his Members.*

We own God, the man Christ Jesus, by whom God will judge the Secrets of all Hearts, and the true Unity and Fellowship, as they owned them that writ the Scriptures, howbeit we confess, both that Christ after the Flesh was born of the Virgin *Mary*, yet is God over all blessed forever, that the Father is greater then the Son, and yet one; and that Christ is Head and Lord of his People, yet one with his People; but for *T. P's* School-Distinctions, and School-Gibberish we shall not trouble our selves therewith; for his Words are not according to the Form of sound Words laid down in the Scripture, yet he pretends the Scripture to be his Rule.

If any desire further Satisfaction concerning us in the matter above hinted at, they may peruse these Books entituled, *The Divinity of Christ asserted*; *The Christian-Quaker*; and *Quakerism a new Nick Name for old Christianity.*

And for his saying, that *it had been better for me to have entituled my Book*, No Christ but Conscience; *and in this*, said he, *thou wouldst have been true to thy principle.* Here's a notorious Untruth; for we never preacht such a Christ as could be defiled with sin; but Conscience may be defiled, and may be seared, and if this be his State, Woe and misery will be his Portion, notwithstanding his Imagination of Christ's Righteousness to be his, and his Sin Christ's. And to proceed he saith and avou-

thes, that *the Discourse between us, save a passage or two was feigned*, page 6. of his Pamphlet; in which he saith, *I relate this as our greeting one another*, i. e. *you* Quakers *hold damnable and erroneous Doctrines*; And to prove him a L— in this I refer my Reader to the 3d page of my Book, and the Title of that part of the Discourse which passed between us; my words are these, *Something of a Discourse*, &c. not all, nor yet our greeting; for he having formerly given me a Book, wherein he pretends he discoursed the Devil? and that he had almost perswaded him to believe he was the true God; the thing seemed to be fictious; but however, I asked him, whether the thing was real? and whether he had seen the Devil? if he had, after what manner? he said, *He was cloathed with black like a Minister*; I queried, how he knew that he was the Devil? he said, he *asked him whether he created the Heavens and the Earth; and he said*, Yea, and you too; *by this* (said he) *I knew him to be the Devil*: my answer to him was this, how doth this prove him to be the Devil? for he that did create the Heavens and Earth, and gave man Life, Breath and Being was and is the true God; but T. P. said, *He told me also, that him whom I and the greatest part of the World worshipped was not the true God, and by this also I knew him to be the Devil*: How doth this prove him to be the Devil? wast not thou at that time in Distraction? he said, *he was*, then said I, thou couldst not worship the true God; for a man must first know him before he can worship him; & then he in his Fierceness breaks forth and said, *You* Quakers *hold damnable and erroneous Doctrines*: And though he saith, *the Discourse is fictious both in its Dependency, and in its Matter*; yet I do affirm, that the Discourse that past between us, his Questions and my Answers, and my Questions and his Answers are placed in my Book according as they were spoken; and if I had done otherwise, it had been somewhat like that notable Forger *Tho. Hicks*, a man so much in his Esteem for his Dexterity in such matters, that he counted him *a Divine* in the presence of the People at his Meeting in *Hartford* Shire; but T. H. gives him the Lye, and in plain Words said, *I am no Divine*; if T. P. thinks that I have placed this passage of T. H. and his upon my

Memory

Memory only, he will be miſtaken; for I have it, and much more of that dayes work in writing from divers Perſons who took it in ſhort Hand from their Mouths.

One thing more I ſhall take notice of, that is, his telling his Reader, *He durſt not enter into Diſputation with us on the Lord's Day*, yet notwithſtanding he ſends me a Challenge to meet him (on that Day he calls the Lords Day) and procures *T. Hicks* to help him; the Words of his Chalenge I thought meet to inſert, to the End that his Brethren might ſee what Attempts this late upſtart Preacher, though in vain, doth make, who threatned, with one more, in one day, *to ſhake our Foundation quite down*, which is more then all his Brethren have, could, or ever ſhall dō. The Words of *Thomas Powel's* Challenge are, viz.

John Vaughton, *I expect thee for to make good what thou haſt fathered upon me next Sabbath Day at my Meeting in the Country; I ſhall be ſure to be there, and another with me, where I with him ſhall ſhake your Foundation quite down: for it is ſandy, and I perceive you are upon your laſt Legs already; this day I go into the Country, being the* 31. *of* Auguſt *to prepare my ſelf for expelling that Soul-damning Doctrine which thou haſt vented in the poor Country; thy Friend* Tho. Powel.

By this People may ſee the notorious Falſneſs of this man, who challenges me into the Country, & yet would inſinuate into his Reader, that we aſſaulted him, dog'd him, and followed him into all places, when I can truly ſay, that ſince this Controverſie hath depended between us, that neither I, nor the Friends concerned with me, have followed him into no other place but publick Meetings; but the Spirit of *Cain* having entred him, from whence his Fear comes, which makes him to ſay, *he dare not go alone.*

Now you Divines of his way conſider, whether *Tho. Powel* be a Goſpel-Miniſter, or a falſe Prophet, and (take his own Phraſe) *run on the Devil's Errand?* But for our Foundation, it ſtands ſure, notwithſtanding his Attempts, and the *Skirmiſher's* too.

I have alſo taken Notice of a Marginal Note in Page 6. of his Book, his Words are theſe, *Reader, if thou believeſt that*

this

his Discourse passed between J. V. *and my self, thou must value his Memory at an high Rate; but I am apt to think that his Memory is as fallible as yours and mine, though he had the Confidence to tell me that he was perfect*: A Forger indeed, I never told *Tho. Powel* that I was perfect; he would insinuate into his Reader, that the Discourse was feigned, from his Supposition of the Fallibility of my Memory, his Thoughts of the Fallibleness of my Memory is no Proof of the Discourse feigned; and for the Fallibility of his Memory I have an Instance, that he said, I told him I was perfect, which Words he never had from my Mouth; for we preach not our selves, but Christ Jesus; and the Doctrine of Perfection is the Doctrine of Christ, and they that oppose it are Anti-christ, and the State of Sanctification, through the Spirit of God, I do believe is attainable on this Side the Grave; for I do declare that I have no Faith in the *Papist Purgatory*, though our Adversaries number us amongst them: And in page 7. he notes me for a Lyar, in saying he said, *Burn the Bible*; hear his Proof. *Mr* Bye *my Witness doth also attest, that as far as he remembers, I said no such Word, but away with the Bible, which was the Words I spoke, I very well remember.* Must the fallible Memories of *T. P.* and his Witness go for a Proof, and I from thence termed a Lyar; no such Matter, for I have a Witness that heard, and can very well remember that *T. P.* said, *Burn the Bible* more then once or twice. And in page 10. he avoucheth, *That one of the* Quakers *Principles is, that all except themselves shall be confounded and damned*; this he brings for the Vindication of his former Assertion that he had given in the Name of the *Quakers*, in Answer to a young Man that put this Query, *Seeing you are but a People of about 25 Years standing, and you say that your Way is the right Way, what became of the People that dyed before you were a People? they* (said *T. P.*) *believe they are all damned*; This he would not have imputed to his Envy and Malice, but to his Judgment, *and that Judgment* (he saith) *is grounded from an undeniable Consequence, that resulteth from several Phrases scattered up and down in their own Books*; one that he mentions is this, *that their Way is the only Way*; Now how doth this prove, that our Saying *Christ Our Way*

Way is the only Way, to be determined as our Belief, that all that dyed before we were a People are damned? for we do believe the Way of God, which is but one, was in all Generations, and that there was a Remnant that walked in this Way, and found Acceptance with him, and this Way was and is Christ, who is the true Light that lighteth every Man that cometh into the World, and this Light is not Conscience (as he would wickedly insinuate) but it shines in the Hearts and Consciences of all the Sons and Daughters of Men, to discover and make manifest those Things that are Evil; and they that receive it in this its Manifestation, come to know the Power and Sufficiency of him who said, *I am the Light of the World, he that believes in me shall not abide in Darkness, but shall have the Light of Life.*

And my Adversary talks of several *Quakers* Books, yet he sayes, *He hath but one* Quakers *Book in his Study*, i. e. *a Catechism of* G. F. *and* (he sayes) *it's to his Purpose*, he quotes it thus, '*Quest.* Father, Are *Jews*, and *Gentiles*, and *Christians* that do not believe in the Light, that which doth enlighten every Man that cometh into the World, all out of him 'who is the Life, the Light of Men? Answer, *Yea Child*: From these Words this passionate Man falls a railing, and sayes, *It's a Hellish Book, and that the Principles contained in* G. F's *Catechism are Principles that the Devil in Hell hath hatched*; ergo, *Soul-damning Principles.* Principles that are of the Devil's making, or hatching, as he phrases it, are Soul damning; but that *G. F's* Words are of the Devil's hatching, that I deny; for they are in themselves safe and sure; for how can People be in him, *i. e.* Christ the Light, that lighteth every Man that cometh into the World, and not believe in him? and if not in him, then out of him; and this is no wayes to his Purpose (as he said it was) to prove that we believe that all were damned that were before we were a People, or that our Principles are Soul-damning: And now I come to my Adversary's perfect Confirmation of his Assertion (as he calls it) which seems to be very fictious; but however hear it, page 8. he saith, *For a perfect Confirmation of my Assertion*, viz.

That

That the Quakers *do hold, that all who dye not in Belief of their Principles shall be damned; see in this ensuing Relation that I shall stand by; Once a Maiden-Acquaintance of mine was courted by a zealous* Quaker, *who during the Time he was Suitor, had prevailed with her to go with him to hear his Friends, scil.* Quakers, *and that once or twice; at last he demandeth of her how she liked them? she answered worse and worse, which occasioned him to break off from her, and withall to say, that if she heard any other, she would certainly be damned.* Would *T. P.* and his Brethren have their Faith and Principles be concluded and determined Damnable from the Words of one Man? Certainly no, and that such an one as they have not so much as the Knowledge of his Name; but this is perfect Confirmation (as he calls it) not to mention his imperfect Ones) But I shall at this Time leave it amongst his Fly-blown Stuff. And he tells his Reader, *He hath preached almost three Years for only Charges defrayed*: But I may take Leave to tell him, that that doth not clear him from preaching for what he could get; but if his Charges were so great every time he went into the Country, as it was that Day he met with the Country-Priest he told me of, and two of his Companions at a Tavern, where after their Friendship, threatned to kill him for preaching against the *Papists*; and as they were going to have him to the Place of Execution, which was upon a Bed, he having about five Pounds in his Pocket, as he himself related, it tumbled out, of which he said, *It was as the Ram that appeared for the saving of* Isaac, *to save him from being executed by them*; for after they perceived his Money, they consulted and agreed to save his Life; but it may be supposed, if this Story of his be true, that he had taken so much of the Vintner's sweet Wine that he was not in his Right Senses; for he also said, *They put him into a Coach, and set him down at the Stocks Market* London, *and that he knows not the Persons, Tavern nor Street where this thing was done.*

To his Reader I take notice of these Passages, where he saith, viz. *The Father accounted Christ a Sinner* —— *and that the Father punished his Son, or inflicted Punishment upon his Son* —— *Sin*

Sin set the Father against Christ — that Christ's Sufferings are penal — God the Father punishing his Son — and that Christ suffered justly. For these Sayings, I desire thee, or any of thy Divines to give me plain Scripture for, seeing you call it your Rule; and give us no more your Corrupt Meanings upon it, neither your Feigned Humble Conceiving, nor Vain Imagination, but let it be plain Scripture it self.

Here follows some of T. P's *brief seasonable, soul-affectionate* and *good Advice*, as he calls it, *unto the Principal Leaders of the* Quakers, *&c. O profligate flagitious Wretches! that must imbrue your Hands in the Blood of Souls, that you cannot go to Hell alone, but you must have Company with you — O ye Promulgaters of Errors — Leaders of a great many to Hell, &c.* This with much more Stuff that is fly-blown with Sin, as he saith his Holy Duties are, who also sayes, *Our Books have Croaking Toads, and Croaking Vipers, that swarms therein, &c.* Which Expressions of his savour more of Railing *Rabshekah*'s spirit, then of the Meek Spirit of Jesus.

Thomas Powell, thou in thy *Postscript* having desired us to clear our selves from those notorious *Lyes* and *Forgeries* that thou hast charged us with; I have done it, and do return them upon thee and thy Witness, with the rest of thy *Confederates*, to whom they do belong.

And *T. P.* as to the *Promise* that *Thomas Hicks* hath made thee, it will be unsafe for thee to give Credit to it, or to confide in it; for that which he hath promised thee is a Work too ponderous for him, to wit, to prove the *Quakers No Christians, and their Religion a Cheat*; for *Gog* and all his great Army cannot do it. Moreover, *Thomas Hicks* of all men should cease boasting of what Help he will minister to thee or others, seeing he hath undertaken more Work of his own already, then himself or any other that he has brought for his Assistance could perform; the *Task* he hath already undertaken lieth still at *his Door*.

JOHN VAUGHTON.

Postscript.

CHrist Jesus was the Father's free Gift, as it is said, *God so loved the World, that he gave his only begotten Son a Light into the World, that whosoever believeth in him should not perish, but have Everlasting Life*; so that Christ Jesus was not bound or forced, for saith he, *I lay down my Life freely*; so that it was his free Love; and will the Professors now, after all their seeming & pretended Love to him, brand him with being guilty of their Sins? Well, we do say, he is not guilty of any man's Sin, but hath all power in Heaven and Earth committed unto him, and can pardon Sin without being guilty of it, and is the Lamb of God that taketh away the Sins of the World; and the Father hath committed this Power unto him, and he doth not charge his Son with the guilt of the World's Sins; therefore T. P. and the rest of the Divines of thy Way, repent of your Evil, and of all your hard Speeches which you have uttered against the Spotless Lamb of God, and those that follow him in the Regeneration, and content not your selves in saying, *your Sins are imputed Christ's, and his Righteousness imputed yours*, whilest you are in the Act of Sin and Rebelling against his Spirit; for this Covering, or vain talking will be too short in the Day of the Lord, that hastens to be revealed against all Unrighteousness of Men, who hold the Truth in Unrighteousness, or make a Profession of Christ the Truth, and live still in the Unrighteousness, and in the Sin, and in Rebellion against God's Light and Spirit, which makes Sin manifest, and reproves for it in the very Heart, where Sin hath been and is committed; and this Light many of you have been calling with many opprobrious Names and Terms, for which you must repent, or else you cannot lay down your Heads in Peace, that is the Word of Truth unto you all, whether you will hear or forbear.

John Vaughton.

Thomas

Thomas Firth's Teſtimony to the Truth of ſo much of the Diſcourſe that paſt between *Thomas Powell* and *John Vaughton*, as was printed in *J. V's* Book Entituled, *A Vindication of Chriſt Jeſus, &c.*

Whereas Thomas Powel *relates*, That the Diſcourſe in the aforeſaid Book was Feigned or Fictious, ſave a Paſſage or two; *I, who was an Eye and Ear-Witneſs, do affirm it to be True, as it is there related and I have Unity with the publiſhing of it.*

Thomas Firth.

THE END.